THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—XI.

By K. S. Ramaswami Sastri, B.A., B.L.

He who doth 'Ganga' say from far away
Is freed from sins and wins sweet paradise:
If one must dwell three days beneath the skies
That bend o'er Ganga pure and five nights stay
By Jumna's stream to win release alway
From ancient sins that into fruitage rise,
Thy blessed touch from sins doth in a trice
Sets free the soul to go its Godward way!
I bow to Thee! O Queen of waters sweet!
My tongue hath hungered for forbidden things
And said ill words of sinful emptiness,
And I have wandered far with erring feet
And done ill work that worthless fortune brings.
O Sahya mountain's Jewel! save and bless!

The Hindu Message

THURSDAY EVENING 10, OCT., 1918.

Government and Indian Production.

Whatever be the guiding impulse to human activity, it cannot be brought to fruition without the material and economic resources which sustain men while they are engaged in the work needed for the achievement of their aims. Hence, it is now recognised that the determining, indeed the dominant, factor in the accomplishment of man's destiny is the economic one. In the present war, Germany's wonderful military machine, in spite of its scientific perfection is beginning to break down,—for, the economic resources which had been accumulated during many years and which has sustained its working with such destructive effect during all these four years are now about to reach the point of exhaustion. The Russian debacle after the recent revolution which overthrew the autocracy of the Tsardom roused in the German war-lords the hope that they will be able to avail themselves of the productive resources of Russia to continue the war indefinitely, while at the same time it deprived the Allied nations of the Entente of one main source of their own supply. But the present anarchy and distraction in that unhappy country has frustrated that hope, and the entry of the Allied troops into it will surely result in a national recovery of some kind which, we trust, will enable the Russian people to do what they can for the cause of European civilisation. If the Indian bureaucracy had endeavoured, during the half-a-century and more of its ascendency in India to develop India's agricultural and industrial resources, it would have been in a position to offer help to Britain to an extent which we cannot now realise at all. When Sir W. Meyer, speaking in the Imperial Legislative Council, on the 9th instant, proposed to make an additional war contribution on behalf of India, how did the Indian representatives receive the proposal? The Hon'ble Mr. Sarma said that "the principle of the contribution could not be challenged, but India was unfortunately not in a position to bear further financial burdens in 1917-18." He also said that "after the war was over there would be requirements for internal development of the country and he urged that India should not be left a beggar." The Hon'ble Mr. Khaparde said that "he would like to, but found himself unable to, pay. The principle was unobjectionable." Sir Sunder Singh said that "India was poor, yet everything should be done to place its resources at the service of the Government." The Hon'ble Pandit Malaviya said, in reply to those who said that India must give regardless of the poverty and resourcelessness of her people, that "the help they could give must be limited to their means. They were not in the Council in their individual capacities." All this shows how weak is our financial position in India. If the United States had not joined the nations of the Entente just in time to make amends for the loss of Russia in consequence of her sudden political collapse, the Germans would have been in a position far different from what she has to face

to-day. The loss of Russia would have been more than made good by India from her own resources which are practically unlimited. Even now, as Babu Surendra Nath Bannerjee said :—" If Indian industrial capacity was properly worked and developed, all pessimistic fears would disappear." How different would have been the reception accorded to the financial minister's proposal, if India had been rich instead of poor, and her industrial resources and capacity had been properly and fully developed.

There are those who hold that, for the improvement of India's economic position, no protective tariff is needed, as India is only an agricultural country and needs only the development of its agriculture. To this position we can never agree ; India was once at the head of the world's industries, and handicapped as she is by the policy of unlimited free-trade, she has made unquestionable industrial advances recently in certain directions owing to the exceptional conditions of the present time of war. If she were enabled to lay her own protective tariffs, what is exceptional now would become normal, and her prosperity as a manufacturing nation would be assured for ever. One great advantage which India possessed in respect of the development of her industrial resources is frequently forgotten by those who deny or doubt her possibilities of progress as a manufacturing community,—and that is that she is a continent in herself and offers to the producer a practically vast and unrivalled market for the products of his industry and enterprise. An economic writer says :—" The advantages of a protectionist market are obviously greatest where the market is already a large and wealthy one." India's market is large to the extent of being a vast and even unlimited one. To those who object that it is not a wealthy one, we reply that, in the first place, we have at least a wealthy class, though the nation as a whole is not wealthy. In the *second* place, we can borrow at first in order to commence our career as a manufacturing community, and so the objection is untenable that we have no capital. When we have gained self-respect and prestige in the world by becoming a self-governing community, it will be easy for us to borrow ; and so we cannot entertain for a moment the objection that the lessening of the power of the present bureaucracy would deprive us of those powers of borrowing which India now possesses. The decline or downfall of the bureaucracy, moreover, is not to be understood as in any way prejudicial to the prestige which India enjoys at present as a British possession,—for we shall continue still a British possession, just as much as the self-governing colonies and dominions are at present and will be in the future. In the *third* place, technical education and the co-operative movement have infinite possibilities before them in India, and in both the new agencies of self-government will be enabled to arrange for a far more systematised and more zealously planned and executed quantity of effort than has been possible under the conditions now obtaining. For all these reasons and more, we have no doubt that the Indian Government of the future, if it is once more in consonance with the popular sentiment than the one so long in power, may do a great deal not only for the placing of the Indian

economic position on a more satisfactory basis for the future of India but also for the advancement of the Imperial interests of Great Britain and her Anglo-Saxon people.

Our political and economic interests are thus seen to be closely connected, and it is therefore absurd to suppose that the energies of educated men are directed in a wrong direction, when they devote themselves to political work and the betterment of our political status within the Empire. It is easy to assume the air of a superior person and enunciate for our edification the commonplace that no system of self-government can prosper which is not built up on a sound and stable economic foundation. In India, we have a bureaucratic system which is quite unsuited to us and has long obstructed our prosperity and progress. So long as it encumbers the ground, our way is sure to remain blocked, as the course of events during the last half-a-century has shown. The demonstration of this truth is complete, after the experiences we have had during the course of the war. This great British Empire has had to rely on foreign resources and help for the securing of those articles during war which she could have easily secured in India, and secured, too, without any inconvenience being felt anywhere by anybody. It is absurd to suppose that what India wants is more representation. Mrs. Haigh, writing in the *June* issue of the *Nineteenth Century and after* indulges in much ridicule of the following sentence which she quotes fom the Congress pronouncements of December last. The sentence is as follows:—"We asked first for representation which was supposed to give influence, this has proved to mean nothing". We have now learned better. So long as the bureaucracy remains all-powerful, the mere increase in the number of representatives or of the electors can give us no increase of power. All the previous reforms, including the Morley-Minto reforms, have proved futile, notwithstanding the changes made in the system of representation. We have since learned that the reform of representation reforms "nothing", and therefore means nothing. Hence, we have set our hearts on other aims, and started the Congress agitation on other lines altogether. The control of the purse, the control of the Executive by the Legislative, and the securing of a substantial majority both in the Imperial and Provincial Legislative Councils—these have been the central points in the Indian demand for political change. When these are obtained and then only, we shall be able to start India on a fresh career of industrial prosperity. Hence the question of political reform and the acquisition of self-government has become the question of questions in India.

The Future Peace League.

Men are apt to cry, "Peace, Peace !,"—when there is no peace,—just as they began, four years ago to cry "War, War !, "—when there was peace everywhere. The world is not weary of war yet, but is prosecuting war with undiminished energy and zest everywhere, regardless of the misery, want, and suffering caused by it. Until men are prepared to lay down their arms, all talk of peace is a mere bubbling forth of empty and prattling declamation. We would even go further

and say that, until nations, great and small, abolish their military armaments, and their fleets of submarines and aeroplanes, there can be no such thing as an earnest or sincere passion of peace among men. We would go still further and say that, until nations give up their earth-hunger and their passion for exploiting the resources of weaker communities, we cannot believe in the possibility of establishing peace in the world on a satisfactory basis. The chief cause of this present world-war is the desire of colonial expansion and territorial acquisition among the Germans. After the German Empire became consolidated and developed its gigantic military strength and economic resources, she began to look about for colonial and territorial acquisitions, but discovered that she entered the field too late. For, all the "empty spaces" so-called, in the world had already been secured by others who had preceded her. Not only England, Russia and France had gained their colonies and dependencies, but even Portugal, Holland, and Belgium had acquired, and profited immensely by, large territorial possessions. The Kaiser was not slow to exhibit to the world his impatience, and thereby he proclaimed to the great powers of Europe that some day he would exhibit what he called "the mailed fist" of Germany. So long as the aggressions of "the mailed fist" were directed against China or Africa, none took notice of his sayings or doings, or, if any European statesmen or journalists thought fit to do so, they only indulged in a cheap ridicule of him by calling him "the young man in a hurry." But the time came when, both by words and deeds, the German War-Lord began to proclaim his aggressive intentions and plans. First came the startling telegram to the late President Kruger, then his pilgrimage to Palestine and the Bagdad railway, then his proclamation at Tangier of German interests in Morocco, and lastly his secret attempt to enter into an alliance with Russia and even to attach France to it in order to isolate Great Britain.

We have entered at some length into the above account of the political and military conditions prevailing in Europe, of the aggressive tendencies and acquisitions of its communities, great and small, and especially of the growth of the desire for territorial expansion in Germany, in order to show the utter impossibility of concocting and developing any plan for maintaining universal peace within any measurable or reasonable future we can think of. At the same time we do not deny the sincerity of the great statesmen and men of eminence who have recently pronounced their views regarding the need of forming a Universal League of Peace among the nations of the world. Not only the greatest man of the Nineteenth Century, the late marvellous gifted statesman of England,—Mr. W. E. Gladstone,—spoke of "the establishment of the idea of public right as the governing idea of European politics," but even Mr. Asquith, speaking after the commencement of the present world-war, expressed the hope and even anticipation that the idea of public right "established and enforced by a common will" will, "if and when this war is decided in favour of the Allies, come at once within the range, and before long within the grasp, of European statesmanship." The present Prime Minister of England and President Wilson, of the United States, have also similarly

proclaimed their faith in the early establishment of a universal league of peace among the nations. But there is not the least sign of a practical realisation of these ardent aspirations, hopes, and prophecies. For the question of limitation of armaments has frequently come before the great powers of Europe, and has always had to be shelved. For, no nation would ever entertain the question, or even conceive the possibility, of a total and absolute abolition of all armaments by the various nations and communities. If all nations at once effected this entire abandonment of all their national armament, and contented themselves with a police force armed only with clubs and batons for the prevention of purely internal riots and disturbances, and devoted themselves to the establishment of an international army under a common authority, then we might believe in their sincerity and in the practicability of their ideal of universal peace. Hitherto, however, nations have only entertained proposals for what they have called "relative disarmament,"—*i. e.*, the maintaining of armaments proportionate to their possessions in the world. This means that the present inequality of strength is to be allowed to remain, and with it the opportunities of aggression and exploitation with all their mischiefs and perils to humanity at large. Hence, we can have no doubt that the proposal for a universal peace league in the future has not the least chance of success in any near future we can think of. In the next place, we consider that the nations of the world should not only abolish their military and naval armaments before they can embark upon a plan for establishing a universel league of peace, but they must also abolish all armed aeroplanes and submarines, in fact all engines of destruction. Till this can be done, there can be no real partnership or league among the nations based on "the idea of public right" foreshadowed by the philanthropic genius of Mr. Gladstone, and therefore no cessation of war or of competition for exploitation among the strong powers and nations of the world.

Of course, there will be practical difficulties to face when the nations, after abolishing—or resolving to abolish – their military and naval forces, their armed aeroplanes and submarines, &c., proceed to devise a plan for establishing an international army and an international agency or tribunal which is to settle international disputes or set in motion the international army formed to enforce its decisions on refractory communities or individuals possessing power of any kind to prevent such enforcement. We think the difficulties in the way of establishing a practicable scheme are insuperable. But there is no need at present to enter upon the consideration of them. No legal genius, or array of legal luminaries, can be found anywhere which can devise such a scheme, —for the simple reason that we are living in a constantly changing world, —a world in which individuals, communities, and nations are ever moving and receding, and so it is impossible to bring about a state of international balance or equipoise which is needed as a preliminary to the establishment of universal peace. There is not the least chance, within any limits of time upon which we can calculate, of the communities of men now in power and enjoying pre-eminence in the world giving up their jealousies,

animosities, antipathies, rivalries, and competitive aggressions against each other. Before international amity and good-will can be brought about as a preliminary to the establishment of a practical scheme for bringing about universal peace, what is needed is the acceptance by the human race of a new gospel of renunciation as the means to the realisation of human spiritual perfection, and the abandonment of the prevailing ideal of progress as the means to the goal of human perfection in a purely material world.

Notes and Comments.

Analogy is certainly a valuable argument when other sources of enlightenment fail us, and we purpose to apply it in order to explain why, even in an age of marvellous scientific discoveries and of the successful application of scientific laws to the gaining of practical aims, all India is afflicted with destitution and scarcity consequent on the failure of the monsoon and the insufficiency of production due to it. A slave, when overworked by his master, brought to the latter largely increased profits,—but his vitality suffered and he often died a premature death. The master, however, had got all he could out of him in order to satisfy the need and greed of his passing hour. So, the modern materialistic man who discovers the secrets of the forces of nature and applies them to secure the national and imperial aims of his countrymen at the expense of the self-determination and self-expression of other communities, gains no doubt much power and profit for the moment, but the gods (the Devas) who preside over the forces of nature are thereby overpowered and overworked somewhat like the slave of former days. These natural forces and the forms of matter in which they lie imprisoned are to the Devas what the human body and its energies are to the slave who is brought under unlawful exploitation by his master. The Devas, in course of time, fail in the power to adequately bless and reward man's effort, when the latter has put an undue and excessive strain upon their energies by *extorting* their secrets, and has thus accumulated and used for the advancement of one's own country and nation or empire and for the corresponding depression or degradation of others,—resources and energies which if economised and drawn on slowly and in moderation, would have been available for all time and enabled each and every community of men to retain its vitality and influence for good for all time. The Devas, also, form a hierarchy of powers and potent personalities who work under the gracious dispensation of Iswara's omnipotent will. Hence when man, in his heedless selfishness and folly, puts an undue strain on the natural forces which are placed by Isvara under their control against all the laws and conventions of morality, human or divine, the time must surely come on when he will have to reap the fruits of his Karma according to the unfailing, but just and merciful, dispensation of Providence. The hand of Isvara strikes and with inexorable might. The big sinners may be few, but the many suffer. As the popular saying goes:—"एक: पापानि कुरुते फलं भुङ्क्ते महाजन:" Today the whole word, including India, suffers for the sins, atrocities, and aggressive exploitations of the Huns and other Western communities. But the crisis will pass, and Isvara's infinite mercy and compassion will again bless humanity with abundance when justice has been meted out to the guilty and the erring according to their deserts.

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We have Sir E. J. Trevelyan's authority for the statement that "during recent years Indians have come to England in increasing numbers, and have in many cases married English wives". (*Journal of the Society of Comparative Legislation* New Series, No. 39, November 1917). We now see the wisdom of our ancestors in prohibiting sea-voyage. When we are told that young men go to England and other Western countries for purposes of education, and others who are older for various purposes connected with the promo-

tion of national and prtriotic aims, we have always thought that, whether these men are able to accomplish their primary aims or not, they will in several cases at least fall into temptation's path. Where there is social and personal freedom allowed to women, it will be impossible to avoid them altogether, and some at least must necessarily feel the sway of human emotions and fall a prey to the circumstances and needs of the moment. We trust that now at least our Hindu brethren, and especially the Brahmins, will learn better and realise the dangers of the situation.

* * *

Sir E. J. Trevelyan says:—"In the majority of cases such alliances must lead to unhappiness." And again:—"Both parties to the union are disappointed, even when there has been no deceit." These sentences state facts, not mere abstract sentiments or hypothetical propositions. Sir E. J. Trevelyan says rightly:—"The views of the East and of the West differ considerably as to the meaning of the marriage relationship, and as to the position of women in society. Differences in religion, of habits of life, and of education prevent the complete union which is necessary for happiness in the married life." To a judicial mind like that of Sir E. J. Trevelyan, these considerations seem worthy of attention. But, Indian parents and young men are only moved by considerations of immediate self-advancement, and the Indian reformer is blind to all human interests and considerations except those which are helpful to the cause of reform. In this way, much mischief is done not only to the cause of human happiness and even to that of sound morality, but chiefly to the integrity and solidarity of Hindu society.

* * *

In the first place, the marriage between an Indian and an English woman is not valid, if the former has already married an Indian wife, as is most likely the case. That is the *legal* aspect of the question. But think of the duplicity to which the Indian has to resort in order to effect a marriage with a woman in England. The latter is deceived and falls a prey to what passes for love in Western societies. Our reformers want marriages based on consent, and not on the will of the parents. Let them realise that gross deception and shameless mendacity are often resorted to in order to lure an innocent, lass to her doom. Moreover, if the Indian happens to be a Hindu, "the Courts in India have no power to grant a divorce to Hindus." If the husband retains his Indian domicile and his wife adopts it, the English court has no power to dissolve the marriage. So, the offending wife will be a burden for ever to the Indian husband.

* * *

The Hindus must know and realise that in all such mixed marriages, the Hindu form of sacramental marriage cannot be adopted at all. Hindu religion does not allow the sacrament of marriage to be performed except in the case where both parties belong to the same caste. Where the parties to the marriage belong to different castes, Hindu religion only recognises the purely secular and bestial relation of *bhoga* or sexual pleasure. In this way, marriage between an Indian and an Englishwoman loses its character of sanctity, and becomes a purely civil relationship or matter for civil contract. Of course, it will, we know, be said in reply that the marriages will be contracted according to English forms. But Hindus at least must easily understand that they can attach no sacramental importance to those forms, and hence such marriage can have, in their eyes at least, no religious efficacy and value. Hence, we trust that Brahmins, and other Hindus will, in the future, not incur the danger of sending their *young men at least* to England and other Western countries, under any pretext whatsoever.

* * *

The danger of these mixed marriages with all their evil consequences will be greater in the future than in the past. For the war has wrought a tremendous havoc on human life, chiefly in France and Germany but also to some extent in England. The eligible husband will be a valuable commodity in the Western matrimonial market, and we have often read how attractive Indians are to English

girls of social classes below a certain grade. In the natural course of affairs, both Western girls will be attracted to the East, and Eastern young men will be in great demand in the West. In France, especially attraction and laxity often co-exist, and so alliances between Indians and girls of certain social classes will become very frequent and constitute a real danger to Hindu society. There is nothing in the West at all resembling the family and caste solidarity prevailing in India. Western girls will not be very badly off, except when they marry an Indian who has alredy an Indian wife. But the Indian family and caste system will get rapidly disintegrated to an extent of which we can at present have no clear conception, and the evils arising therefrom will be enormous both to the individual Hindu who is lured into an alliance and to the society in which he is born and bred.

The College Hostel.
and
How we train our young men.

Of all the problems that beset the parent in the education of his child the most difficult of solution is this: Where to accommodate him in his adolescense and to secure surroundings sane and healthy. The question is rendered still more difficult by the crowded condition of our modern cities. In a bygone age, the question was simply solved by sending the boys to the Ashrama of the Guru where he stayed for a period of 12, 24, 36 or 48 years as he found need. The usual case however was that the boy who left home at eight returned a young man of twenty or thereabouts. Meanwhile he had led a life of hard work in the open air, seen and heard much, learnt something worth knowing. Simple and unassuming and of innocent virtue he knew nothing of indolence or luxury. Spiced foods, perfumes, and toilet secrets, he neither knew nor cared for. Amusement and pleasure he found in his legitimate duties. Clean in mind and body he was without those stronger passions that are the crying weakness of modern humanity. Like Telemachus, he was

> Centred in the sphere
> Of common duties, decent not to fail
> In offices of tenderness and pay
> Meet adoration to (the) household Gods"

But new times require new men and new modes. Let us see how far the modern system of hostels meets the requirements of the case. In the very first place let us own that the parent is to blame. He is too busy money-making or trying to make money to pay any attention to the actual need of his boy; and boy's hostel as well as his college is largely determined for him by his mates. First and foremost, it is the Warden that is largely responsible for the morale of the hostel. But more frequently it happens that the post is only honourable, the actual management being left in the hands of a Superintendent who happens to be an underpaid member of the Staff and who takes up this office for some little consideration. He has a nominal control over the attendance behaviour, etc., of the lads during the day. But as to the meals, time-table, studies, and guidance of the boys, he thinks he best helps by non-interference. Consequently, where there is any democratic element in the running of the hostel, the food is generally cooked according to the taste of the boys who are sure to go in for costly but unhealthy victuals. Here it must be observed, apart from the regular meals, largely a practice prevails of morning and evening coffee, so that the boys do not enjoy at any time any meal, appetite always being the best sauce. When it so happens and that happens very frequently that the cook or his brother runs a coffee hotel, the boys are induced by the badness of their main meals to resort more and more largely to the said coffee hotels. The superintendent, being often a man of books and of artistic leanings, does not find himself in a position to drive away Cook and Co and install better men in their stead. In some cases we have known the Superintendents were not able even to insist upon fine quality of rice and pulses free from stones being sent by the grocer, complaints oral and written being systematically ignored. The food is costly but unhealthy and provocative of passion.

A word as to the servants and kitchen boys would not be out of place. To them, the Secretary of the hostel is the one person that counts. They pamper him to the best of their power and when he is pleased the whole hostel should be pleased. Very often

he has been elected secretary for talents quite other than secretarial. Where however there is no kind of democratic element in the management of the hostel everything is official and therefore beyond reproach.

The hostel is a world in itself and one is likely to find there 'all sorts and conditions of' boys. We are not against this essential condition of civilization but we are sorry to see that there is 'give and take' here of quite a different type. It has been our experience over and over again to see that in such mixed companies it is the lean kine that spoil the better breeds. Cards and other indoor games of equal interest and utility, lewd songs and dramas of more or less questionable character, the immediate surroundings of the hostels the less said of which the better, all these go to poison the waters of moral life at their very strength. It is not the fashion nowadays to complain against solitary vice but there is now we are assured a form of it more heinous by its open familiarity among comrades. While the text books which the students study occasionally give them food for perverted views of morality, the cheap press is contributing its own no small share to moral decay. We have seen on the shelves of boys resident in College hostels books which no healthy minded parent would be glad to see in the hands of his son.

There is no doubt that the family ties are weakened by the unavoidable system of indulgence for there is no element of individual sacrifice in the inner life of the hostel resident.

To a large extent the growing movement of the boys scouts and the interest in physical games counteract the evils above mentioned but still College games indulged in a spirit of rivalry and by only chosen few have necessarily their own limitations. So far as we have seen the so-called college spirit has dwindled into a party cry and has no pretensions to fair-play. There have been recriminations and jealousies and the hearts have been sore beneath when the lips still cried out " Three cheers to the victors." We have faith in school games but we have more faith in every individual working out his own salvation.

All thanks to those who with a spirit of of self-sacrifice undertake to stand guardian-angels of the boys under their charge and would give them the best that is in them; but still the question is not one which could be dismissed with easy-going optimism. The evils pointed out are real and actual and it is for some to consider if there could not be a way out of it, at least for the poorer boys.

It is well-known that most of the boys who are undergoing a college course are boys who could not afford the expense of it. Their parents—but more often the parents of their wives—pinch themselves to feed and clothe the young men at college. The hopes of their families generally turn out to be their despair. The expense is ruinous and the tastes acquired during hostel residence are out of all proportion to the wage-earning capacity of the boys. Without blaming Western economics of 'demand' and supply of 'necesities and luxuries' of 'artificial creation of wants,' etc., we may tell the parents concerned to arrange with poor people in the localities of the colleges for the accomodation of their boys. We believe this would not be impossible at least for those boys who are of the poorer classes. A decade or two back, such arrangements were made in a moffusil town and though there were some complaints about insufficient ghee and watery butter-milk nothing more serious happened. We sincerely believe family surroundings are natural surroundings and are better fitted to draw out whatever is noble and worth cultivating in us than this artificial and over-heated oven of college hostels. Lastly when to these public perils to the peace of the home are added the private propensities of the prosylitising missionary, the probability of our young men coming back proud of their past and their parents is indeed small. We are not unaware of the immense good which hostels have done to some kind of people. But we regret to say, at present at any rate, the evil effects there-of over-balance the good.

ALPHA.

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Economics and Co-operation.

[M. R. Ry. N. Subramania Iyer, M. A.]

(continued)

RESTORATION OF DEMAND WITH RESPONSIBLE SUPPORT AND GUIDANCE THE FIRST REMEDIAL STEP.

If the lessened demand for any labour, therefore, is the initial cause of its decadence and of the suffering of its votaries, the restoration of that demand, must as already stated be the natural remedy. The supplies in this country may not all be as good or as cheap as that of a competing one. But the question is, is the country to wait to buy of those supplies till they *have* become cheap and good? Or is it to buy even at some disadvantange and gradually *make* them what they are not *now*? In other words, is a person not to get into water at all till he has learnt to swim, or is he to get into water and even risk a little in learning that art? For this purpose, we have to recollect that, in the history of the world, cheapness and finish have not been the last words in economic theory or practice. Of course, supplies *must* be made good and cheap without delay especially in the face of tempting competition; and this cannot be done too soon, as otherwise, the plea for the encouragement of one's own wares must be a cry in the wilderness. To this end, schools for technical education, or rather, I would say, trade schools, have a high place in the economic programme. But what should come first is a spirit of responsibility for patronising the labour of one's own country and making it deserving of patronage. There is no meaning in saying —leave alone the virtue of it—"what my brethern are giving me, either in the industrial, commercial or religious field, is such inferior stuff; and I am no fool nor savage to use it". We must remember that "inferior" will soon give place to "superior" in spite of us, if we only patronise it and take an interest in its production, with a due sense of responsibility begotten of the feeling that the producers are our own people—parts of the same social body entitled to our care. Wisdom does not lie in any other direction. As for the "savage" idea, it is not the fineness and fullness of clothing, nor the fit and finish of hair, nor the fashionableness of any cult or creed, that marks the civilised from the savage. For is not the German savage with up-to-date dress or hair and clothing and with up-to-date philosophy of Kultur, the greatest savage that the earth's chronicle bears witness to? *He* is the savage, let us beware, who encroaches on the rights of his fellow-man to his land, to his property, to his established labour which is the source of that property. And is it not this inborn respect for the interest of one's brother, added no doubt to acute economic insight, that made the great Joseph Chamberlain, one of the greatest of English statesmen, to lay down in one of his famous Birmingham speeches that the corner stone of national well-being is to buy of one another? Applied to India with its low level of purchasing capacity, this order may seem in some cases difficult for the average man to execute, unless the Government or other moneyed body is prepared to give large subsidies or bounties to our industries and enable them to sell at lower rates—a contingency which is highly improbable. But if the people have any collective, economic consciousness worth the name, they should be prepared to make *some* sacrifice. They *must* do this, if they do not desire to sacrifice their national existence. For this purpose, they may even contrive a saving by curtailing a portion of their present expenditure on machine-made goods, home and foreign. An exceptional situation one cannot always afford to meet without exceptional measures.

MACHINE AND HAND LABOUR.

To believe that Indians could instal machines and produce articles as cheap and as good as a competing country straight off, without making *any* appeal to economic patriotism, is, I am afraid, to believe in the un-attainable. The West have been so long in the field of modern industrialism, her enterprise and power of organization are so strong and well-developed; the markets she commands are so many, enabling the loss due to cheap-selling in one market to be more than compensated by dear-selling in another where there may be no similar competition; and lastly, the capital, both total and available for industrial investment, is so much greater. This is the observation of the past, and must be the experience of the future. Without saying anything on the socio-moral aspect of centralised machine-labour on which European writers of great

eminence have written so much, I may say that the opinion of experts is neither wholly nor unanimously discouraging to the manual labour of India, even as it is. They say, for instance, that if, in a cotton-spinning mill, as many men be employed in making thread as there are spindles in a machine, given a judicious division of labour and proper hand-machinery, the out-put would not be less, and may even be greater. I do not vouch for the accuracy of this statement. But if it is true, what applies to yarn-making may well apply to cloth, pencil or match-making, provided expert advice and guidance point in that direction. There are difficulties of course. But what great work is smooth and easy at the first start? In any case, hand-machines of the best and most scientific pattern must be attempted to be utilised, and inventive genius directed to the gradual perfecting of them. It is a truism of evolutionary science that, if instruments like the telescope and the microscope had not been invented to supplement the visual faculty in man, the development of that organ that had been going on with each successive stage of his evolution from the primitive amæba would have gone on indefinitely. And the result would have been, they say, that the human eye of to-day would be enjoying a power of vision several times keener and more varied than what it is now. It likewise follows that if the mind of man begins to be turned intently towards hand-labour, it may be possible in the fullness of time to invent hand-machines which would more than cope with power-machinery. Even in Europe, economic thinkers like Arthur Penty, who see in the restoration of the system of national Guilds the best solution of industrial troubles, expect to see small workshops installed in the place of large factories. They say that "though these small workshops have suffered in the past from the competition of steam-driven machinery, that need not be the case in the future. The substitution of electricity for steam as the motive power of machinery places the workshop on a different footing; because electricity is capable of distribution over a wide area, like water or gas while steam power is not making work within the sacred laboratory of one's home possible and easy.

Added to all these and to the sense of fraternal responsibility in society, which is the first and most fundamental essential, is the acknowledged fact that the product of hand-labour is in most cases if not all, finer and more durable than that of machinery. In any case, the hand-labour of India—and Travancore is an integral part of India subject to all its economic forces—was once, say in the early part of the last century, more than a rival for the machine-labour of Europe. And if it has since lost in the contest, it is not the machine labour that made it lose. It is the various factions and disturbances that affected the pursuits of the industrial classes, especially when there was not on the side of India any economic consciousness worth speaking of, that spirit of true co-operation on wich every enduring society must be built.

EFFECT OF INDUSTRIALISM ON AGRICULTURE.

With the widening and developing of the old industrial channels, and with the establishment of new ones, a lessening of the present rush to land must be naturally expected. When that comes, the price of land lessens; the supply of labour, manure, water, etc., becomes more equal to the demand, cattle get more grazing ground or more land on which fodder crops can be raised; the agriculturist generally finds himself in a better position to apply the methods of modern science; and what every Director of Agriculture rightly puts down as the standing obstacle in his way viz., poverty of the ryot, gradually disappears. When a large number of secondary wants begin to be supplied from home,—food alone being primary—and has not to be paid for from abroad, a greater amount of money will remain and circulate in the country. With more money to purchase with, prices must then necessarily get higher, not as now, *without* a corresponding rise in the level of purchasing power, but *with* an increase in that power and on account of it When all causes thus conspire, agricultural industry will become a more paying investment than now, enabling richer and more scientific cultivation and still greater profits. The spectre of chronic indebtedness will have been exorcised, and the much-abused indigenous financier, on whom is fathered all the ryots' ills, sowcar or by whatever name he may be called, exculpated. Certainly, the lender,

however usurious, is not the *cause* of the loan-seeking. Nor is a lender, however generous, going to be the necessary angel of its cure. For aught we know, he may be but a sugar-coated poison-pill. The goodness or badness of a thing lies primarily in the way we use it.

AGRICULTURE SPECIALLY TREATED.

I have so far treated agriculture as indirectly affected by the fortunes of the non-agricultural industries. As already observed, industrialism on the lines of the West has yet to grow; and in regard to the old industrial channels of food-flow, they seem silted up in varying degress. The material position of the people, as at present conditioned, revolves therefore round the pursuit of tilling art. Now, the development of agriculture, broadly speaking, lies either in increasing the amount of yield from the existing sources by more intensive cultivation or in enlarging the field of agricultural operations. The difficulties in the former course have been already referred to. The enlarging of the limits of cultivation is however more promising. Of the total arable area in Travancore, about 26 per cent still remains to be brought under the plough, of which the major portion lies in the interior. In the sea-side and deltaic areas, only about 9 per cent has yet to be taken up, while in the mountainous tracts and the near vicinity, suitable only for what is called 'Hill-cultivation', the extent yet untouched is nearly four times. These tracts were once well peopled. The fact that several ruined temples, some with large estates, abound there and that almost every peak and every grove has each a name and sometimes a local religious fame, does not permit the belief that these tracts have remained unwedded to the hand of man since the beginning of time. Their *re*-population may therefore well be the objective of agricultural and general populational extension. But the spirit of colonization, which is organised emigration in lage numbers, is not the feature of the Indian character. Either from over-increase of population and consequent *un*-employment, or from industrial *dis*-placement and consequent-*dis*-employment, the need to go abroad *has* arisen, and the people are gradually spreading over the whole world as coolies of some kind or other. While there is land in the country waiting for workers, this dispersion of its population cannot be looked on with complacency. In Taluks where there are large cultivable areas, public spirited gentlemen may take the initiative for the formation of agricultural settlements. Co-operative banks started at Taluk centres, of course responsibly aided and guided by Government, may be harnessed to the financing and conduct of this scheme. These banks have the first and foremost claim on capital that may lie in the hands of the agricultural class. In a largly agricultural country, this capital must naturally go to the development of the land resources to the fullest extent and ought not ordinarily to be indented on for non-productive purports, until the agricultural possibilities have been fully exhausted.

(*To be continued.*)

Sir S. P. Sinha, speaking at a function, in honour of the Indian delegates to the Imperial War Cabinet and Conference, referred to the anti-Brahman movement in words which ought to be widely read. "I deprecate" he said "ill-natured attacks upon what is called 'the political section of the Brahminical caste in India' whatever the limitation may connote. I hold no brief for the Brahmans, political or otherwise. I do not belong to that caste myself, and every one in India knows of my open, avowed and active hostility to all pretensions of caste or class supremacy on the part of Brahmans or any others. But I will take upon myself to repudiate the malicious insinuation against a class of my countrymen which includes such illustrious names as Ranade, Gokhale W. C. Bannerjee, Surendranath Bannerjee and others and I venture to point out, that ill-mannered and ill-informed attacks on a whole class, held in respect and even reverence by large masses of the people of India, will inevitably provoke reprisals which will seriously hamper all efforts for either political or social reform, and will in all probability create a ferment prejudicial to the best interests of the Empire in this crisis in its fortunes."

The Inter-Caste Marriage Bill

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

SPEECH OF THE HON'BLE MR. K. V. RENGASWAMY AYYANAR IN THE IMPERIAL LEGISLATIVE COUNCIL.

My Lord, I am sorry to have to oppose the motion brought forward by my friend the Hon'ble Mr. Patel. Not that I do not understand that Parliamentary etiquette requires us to allow to be introduced in the Council any Bill, good, bad or indifferent and to be discussed in the Council, and not because sentiments run high that I oppose this motion. But time and again such Bills have been discussed and there awaits no new discussion. Similar attempts at legislation both in the Provincial and in the Imperial Councils have failed till now, and perhaps thinking that this is the mildest of all those that have been brought forward till now, and also under the impression that this would be the best opportunity for carrying out a Bill of this sort, as all parties are attempting at a national union, that this has been ushered into the Council.

The prime consideration in introducing any Bill should be that law should follow custom, and not that law should introduce a new custom into the country especially in matters of inheritance of property. Viewed from this standpoint the Bill utterly fails to commend itself to the Council. The Judges of the Privy Council and High Courts too have laid down that custom is transcendent law. Yet Mr. Patel without creating a custom of intercaste marriage by educative work wants the Legislature to give an impetus to the creation of a custom which is dear to his heart and which he is unable to create by proper educative work. In this country people attach an undue importance to legislative decrees, and he evidently desires to use the Legislature as a second string to his bow of social reform. His constituency, I think, has not given him any mandate to introduce this Bill.

Among the followers of Vedas and Smritis, who, I suppose are called Hindus, little distinction is made between social laws and religious tenets, and the restrictions on marriages form the prime factor of the Ordinances of Smiritis. It is considered that marriage is a sacrament and people trespassing those Ordinances are not considered Hindus. It is an elementary and well-known rule of Hindu Law that marriage should be within the caste as per Manu, Chapter III, verses 12, 13 and 14 etc, and Yajnavalkya, Chapter IV, verse 57 etc., etc. Though Anuloma marriages were allowed, yet they were condemned. In the Gita, the Lord has condemned Varnasamkara in unmeasured terms. Mr. Patel says that a man can commit Varnasamkara and yet be a Hindu. He wants a legislative declaration that a Hindu committing a gross offence against the Hindu sacred laws shall be recognised by the British Government as a Hindu. Everywhere it is recognised that the marriage system is the essence of the ideals of each race. To tinker with it by the direct attack of compulsive legislation or by the insidious method of enabling and permissive legislation is an act of treason to the sovereignty of the spirit of the race. Else why not introduce an enabling Bill to render bigamy, marriages for limited periods, and marriages dissoluble at will etc, valid among Christians.

Even in materialistic countries they never allow such interference in long-established customs and social usages. No marriage system is based solely on principles of abstract reasons. For the matter of that none of the highest things of life are demonstrated by abstract reason. The highest truths of religion are not so demonstrable but they are none the less true. The domain of truth is wider than that of reason.

Mr. Patel's Bill interferes with a certain

custom. It need not necessarily stop with caste, but it may even go on into racial marriages.

It may be pertinently asked when even a convert to Christianity is now allowed to inherit his parental property, why one should be debarred from inheriting the same only because he takes a wife from a different caste. I should confess that even that kind of inheritance is quite opposed to the Hindu precepts and ordinances and I wish to contend that only because that kind of inheritance is so allowed by the Government it should not be used as an argument for this, for one wrong will not justify another. So I have to protest against giving leave for the introduction of this Bill.

Further, one reason why people of my view who protest against such interference in established customs, think that the Reform Scheme is unsatisfactory in that in the Provincial Legislature and in the Imperial there is no protection against the introduction of such Bills, inasmuch as the executive Government can interfere only when those Bills trespass on the Reserved Subjects or trench upon peace, order and good Government.

Sanctity Of Hindu Marriage.

The Hon'ble Mr. Patel's bill has appropriately raised a storm of indignation from all Hindus—excepting of course the denationalised "reformers" who still, for census purposes, are termed Hindus. The idea of civil marriages, optional marriages, marriages for short and long periods and so forth is quite alien to Hindu feeling and to Hindu traditons. We wonder what made the Hon'ble Mr. Patel to indroduce such an uncalled for, nay mischievous, measure. He has clearly not made out any case proving the need for such a Bill. How many instances have there been of inter-caste marriages, and in how many cases have the parents found it difficult to leave their property to their children? When a man goes out of his caste and marries, he becomes an out-caste and non-Hindu. That is the *Shastra* as received and illustrated by ancient custom. Is the Biritish Government going to interfere by legislative enactment with the social and religious observances of the Hindus?

We deliberately say "religious," for marriage to the Hindu is a religious ceremony. The Hindu does not marry, ought not to marry, for pleasure or simply for the sake of sexual happiness or the comforts of a worldly home. The ideal is that it is part of his *dharma* to take a wife, and raise progeny on her who will offer the customary oblations and other gifts to the line of ancestors. To foreigners, and to those who have been weaned away from Hindu sentiment and traditions, all this may appear very ludicrous, very uncivilised, very superstitious! and very many "learned" theories may be enunciated on "ancestor-worship" and similar grand nonsense. To people to whom this world is every thing, to whom there is no beyond or only a resurrection at the end of the world, all this may certainly look strange. But why should the orthodox Hindu to whom life on earth is only a preparation to a larger life beyond, why should he who has been taught to honour marriage as a holy rite have legislative encroachments made upon his dearest beliefs and customs?

We know the reformers will say that the orthodox are in no way affected. They have their old law; it is for the benefit of the heterodox the new law is meant. The superficial character of this plea is obvious. The new proposal sets up, and recognises a different, and as the orthodox believe, an unholy ideal, a mischievous custom, opposed to all Hindu traditions. The old order of things cannot but be affected by the new innovation. The latter practically invites dis-obedience of the former. With regard to the heterodox there can be no grievance. When a man deliberately breaks a law or custom, he has simply to take the consquences. He may, in the case of marriages of the kind contemplated by Mr. Patel, leave his property to his children by testament or otherwise as provided by already existing laws and customs. The social ban is there! but he has no legitimate grievance, having wilfully broken the social law.

We wish therefore to draw the serious attention of Government to the fact that the Bill in question is utterly opposed to Hindu sentiment and law; and for the protection of a few social offenders, the State ought not to undertake to legislate measures whose effect will be to introduce, not only unnecessary, but entirely mischievous innovation into the religious beliefs of millions of non-offending people. (*Indraprastha*).

Olla Podrida.

It seems that Russia has formed a Women's Battalion of Death. Sow the wind and reap the whirlwind, I suppose. Quite recently I read that an American airman brought down a German plane 'manned' by a woman. The *Madras Mail* deprecates in its comment on these facts that women should not be brought as soldiers into the field. Why not ? Let woman go forth with a ballot box in one hand and a bomb in the other and achieve the regeneration of the world and not merely its generation.

* * *

Quite recently it was resolved at Madras to form ladies' associations. Here is man's contribution to woman's advancement. The modern idea of civilisation and refinement is to slave in offices and factories during the day, to overstock the world with life's unnecessaries and to play tennis and billiards and drink tea and coffee and stronger beverages around convivial tables in the evenings and see the play of the happy man and the happy woman (which the actors and the spectators are not) on the stage. Hence also it is that we are witnessing spectacles of the starting of tea clubs with elaborate and impressive opening ceremonials under distinguished auspices. We are reminded in this connection of Abernethy's famous advice to a confirmed toper who sought medical advice: "Drink and be damned."

* * *

Once again the epidemic of conferences has broken out. There was the salt conference; there is to be the Mysore scouts conference; a patriot wants an All-India Linguistic conference. Does he want to complete the tower of Babel? The Madras Students' Convention has issued its famous bulletin that the next conference is to be at Salem. The most important of all the conferences was however the Scouting New Year Celebration on 1-10-1918, the birthday of its august protector, at Adyar, the Bhooloka Vaikunta. There was a display of scoutcraft. The final advice to the scouts was "Charge".

"Charge, Chester, charge! On, Stanley, on!

Were the last words of Marmion!!

The Protector then asked them to learn, work and play for God, Crown, and Country. Which verb and which noun go together here? The Adyar birthday celebrations are now in full swing.

* * *

This is not all. We had a soul-stirring description of the doings of certain girl scouts recently. So we have come to the girl scouts—the last word as yet in the domain of the enfranchisement of Indian womanhood. Bliss is it in this dawn to be alive but to be young is very heaven.

* * *

Such has been the way of the world. Meantime the heavens have been bare of clouds and the earth of crops. Disease is stalking through the land. The second visit (or visitation, rather) of influenza is leaving loud wails in many homes. What next?

* * *

Quite recently two citizens entered into an interesting discussion as to whether the Ganja which one of them wanted from the other was to be weighed against a silver two-anna bit or a nickel two-anna bit. From words they came to blows and have gone into a Police Station *en route* to a Magistrate's Court to solve the Chinese puzzle.

* * *

Mr. C. R. Reddi of Mysore rushed in recently where Mr. Chakravarthi feared to tread and said that the speech of Aswathama in *Veni Samhara* was silly. I suppose that he is convinced that his remark was wise. Now-a-days the world consists of wise men only. Happy, happy, world!!!

SCRUTATOR.

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